

Thos. McKeehan
30. 4. 1903.
AN HUMBLE

APOLOGIE

FOR THE

Ministers of England:

Plainly Shewing

The Divine right of the Ministers of the
GOSPEL TO TYTHES;

As Also,

The unwarrantableness of Committees forcing
poor Plundered Ministers to pay the fifth part of their
Maintenance to the Sequestred, and their Wives
and Children, as being

Against { Justice,
Law,
Reason,
Policy.

With Answers to the main Objections for fifth to the Sequestred,
and Proposals for a more equal and reasonable way
of their relief.

Numb. 18. 21. *And behold, I have given the children of Levi, all the
tenth of Israel for an inheritance, for their service which they serve,
even the service of the Tabernacle of the Congregation.*

1 Tim. 5. 17. *Let the Elders that rule well be accounted worthy of double
honour, especially they that labour in the word and doctrine.*

LONDON,

Printed by J. C. to be sold at the three Gilt Cups in Pauls Church-
yard. 1659.

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TO THE
R E A D E R:

Christian Reader,



Have a few things to desire of thee, which are these: 1. That if thou read any part of this little Book, thou wouldst be pleased to take the pains to read all. 2. That thou wouldst not censure any part until thou hast read all, and well considered and examined the whole. 3. That then thou wouldst make Gods Law, and not mans, thy rule to judge and walk by. 4. That thou wouldst not quarrel with Words, Phrases, nor Consequences, which may be made of what is herein said, nor stretch anything beyond the Authours clear intention; but with what candidnesst thou mayest, interpret the whole.

There be two or three prejudices to be removed: As 1. that this Preatise seems to be against humanity, and Christianity, in relieving the poor and distressed. Sol. Read and consider well, and thou wilt finde no such matter, but rather for them, and a just way of relieving of them. 2. That this that is here said, may give great offence to some men otherwise minded, and cause them to obstruct the settlement of godly Ministers for their lives in their respective Sequestrations. Sol. Why should you

To the Reader.

*I think that godly men should be so much transported with passion or prejudice, as any way to hinder a work so equal, so rational, so prudential, so long promised and built upon, (that many Ministers have refused other places, and expended much in repairing their dilapidated houses) and so much every way conducing to the glory of God, and the good of Church and Commonwealth, only because they are hereby humbly shewed, that the way of relieving sequestred Ministers, and their wives and children, by fiftihs from Christs poor plundred Ministers, is not just, legal, reasonable nor politick? Why should you conceive that godly men will not do good, except they may do evil too? The main design of the Authour is to help them in the right way of doing good in these matters: and certainly there are none but ungodly, and malignantly spirited men, that will go about directly or indirectly, to hinder the settlement of Christs Ministers. Mens corrupt and unjust interests should and will be waded, by all truly Christian knowing godly men, especially when they stand so directly in competition with the interest of Christ, and the glory of God, as those of sequestred Ministers, and private Patrons apparently do: and therefore sure you judge uncharitably of good men in power, who are also much concerned in point of honour, and self-interest, to settle poor plundred Ministers, and with as little burden to them as possibly they can. I confess, that if by men otherwise minded, you mean malignant and sequestred men, those that make no Conscience of swallowing up the concerns of Jesus Christ, who would fain make them a Captain, and go back again to Egypt; they may be offended, and murmur against Moises and Aaron (for this settlement, and because they cannot have fiftihs from
the*

To the Reader.

the Lords faithful Ministers, who labour in the Word and Doctrine,) and labour by all means to impede this good and godly work of settlement: but I hope that godly wise men have learned so much knowledge by long experience, as to see their designs afar off, and counterwork them (the more the common enemy labours to divide us, and unsettle and weaken the truly godly, both Ministers and others, in their just interests and rights, the more should we all studie to unite, and settle matters in Church and Commonwealth, and strengthen the hands and hearts of those that are, and have been faithful to the good old cause of Christ, that was first undertaken and engaged in) and deny themselves and their own interests for the advancement of Christ: and therefore while godly wise men are in power (and let the Lord of Lords, and King of Kings long continue, prosper, and protect them, and increase their number) I fear none of all these things, but rather hope that God will stir up the hearts of some good men, to stop that unreasonable way of siftings, and effectually move some to make a full restitution of that which they have unjustly taken, and others have too long withheld from the true, faithful and painful Ministers of Christ, and take some speedy and effectual course that they may not be, for time to come, deprived of their ancient and lawful priviledges, nor defrauded of nor troubled about that portion which Christ hath freely given them for their maintenance and encouragement, nor oppressed by their enemies with overtaxings, &c. but that they may have that double honour, which they that labour in the Word and Doctrine ought to have. Lastly, for the Authours concealing of his name, know, that the Author seeks not praise of men, but thinks it best (pro tem, ore) thus

To the Reader.

thus to shield himself, though not from the bitter words, yet at least from the bloody swords of those Malignant and prophane sort of men, which have been called Cavaliers: he hath had sufficient experience of their malice, as well as his betters; and hath suffered as deep in his name and estate by them, as most of his profession. But this know (if thou wilt not be offended at it) that he is no *Athiest*, nor *Papist*, nor *Anabaptist*, nor *Cavalier*, nor enemy to the present Governours; but one that fears God, loves truth, and desires to be found having on the righteousness of Christ, and owns all the Ordinances of Christ, and hath faithfully adhered to the Parliaments just cause, and prays for a settlement in Church and Commonwealth according to the Word of God, and that God would make this present honourable Parliament further instrumental thereunto. And to this end, humbly begs, and heartily desires those godly and faithful Ministers, and other good people in and about the Cities of London and Westminster, (because distance of place, weakness of body, want of acquaintance with great men, and multiplicity of other necessary employments, incapacitate the poor Author himself to) present these Christian and innocent Papers to the Parliament of the Commonwealth of England, who doubtlesly, (now the Lord hath scattered, and brought their enemies under their feet, and exalted them to, and settled them in places of power and authority) in testimony of their gratitude to God Almighty, who hath done so many, and great, and wonderful things for them, will without much soliciting, willingly, readily, and speedily be pleased to put forth themselves, and their power and authority, to the helping of the Lord against his mighty and crafty enemies, to build Gods house, to settle Christs govern-

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government in his Church, to purge the Land of Idolatry, Sacriledge, Simony, Adultery, Heresie and Perjury, and to give rest and right to the Lords poor, despised and oppressed Ministers, and. appear, and plead courageously and constantly for all the interests of Christ, as they expect Christ should appear and plead for them and theirs. In confidence of which, he bids thee farewell.

MAY I.

1657.

W. H.



THe Reader is desired to take notice,
that these Papers long since pass'd
the Authours hands, as appears by
their Date, and have been ever since con-
cealed, but may be serviceable in this jun-
cture of time, both to Magistrates and
Ministers, and are therefore thus com-
mitted to publique view.





*An humble Apologie for poor Plundred Ministers :
plainly shewing, that it is not warrantable to force
poor Plundred Ministers, to pay fifth parts of the pro-
fits of those sequestred Parsonages and Vicaridges into
which they have been put by Authority of Parliament,
to those Ministers that have been sequestred from
them, or their Wives or Children.*

BEfore I enter upon the proof of this Positi-
on, give me leave to premise these ensuing
Postulata's, which I humbly conceive no
Committees will deny, for they were of
these Opinions or judgements.

1. That those Ministers, who have been
justly and orderly sequestred, were not, are not the Mini-
sters of Christ: Else they have done amiss to sequester
them. The same might be supposed of their Wives and
Children, who are not Ministers nor Teachers, nor La-
bourers in Gods Vineyard.

2. That those Ministers, who have been put into se-
questrations by the Parliaments Authority, are the Mini-
sters of Christ; else the Parliament and their Committees
did not well to put them into them.

3. That the actions of Christian men should be right-
ly grounded on, and guided by the rule of Gods word, and
right reason, else certainly they are not warrantable.

These things premised, I proceed to the proof of the as-
sertion, That it is not warrantable for Committees, to
force poor Plundred Ministers (who are Christs Ministers)
put into Sequestrations, to pay the fifth part of the profits

of their respective Parsonages and Vicaridges, to sequestred Ministers, or their Wives or Children, who are not the Ministers of Christ.

1. Because it is not just. For it seems to me very unjust to compel Christs Ministers to do the whole work, and then force them to pay the fifth part of their wages, reward or maintenance, to them that labour not for it. For,

1. The Scripture saith, That they that minister about holy things, live of the things of the Temple; and that they which wait at the Altar are partakers with the Altar: even so hath the Lord ordained, that they which Preach the Gospel should live of the Gospel, *1 Cor. 9. 13, 14.* and the Scripture saith, *Thou shalt not muzzle the mouth of the Ox that treadeth out the corne, Deut. 25. 4.* which certainly is to be understood of Christs Ministers, as the same Apostle shews in *1 Cor. 9. 9, 10.* Now forcing Christs Ministers to pay fifth parts of their wages or maintenance, muzzleth the mouth of the Ox that treadeth out the corne, and gives it to those that tread it not out; it takes a Gospel-maintenance from him that preacheth the Gospel, and gives a fifth part every year (in five years the whole wages, reward or maintenance) of it, to him or them that Minister not about holy things, nor wait at the Altar, nor preach the Gospel, but are judged unfit for those services: which, saith Bishop King, in his 33. Lecture upon *Jonas, pag. 463.* is against all equity and Conscience, that Gods Tithes and Offerings should be translated to strangers, that they should eat the material bread of the Prophets, that never give food unto the people; that they who serve not at the Altar, should live by it.

2. 'Tis a received and known truth, that *omne beneficium postulat officium*: Every Benefice requires an office or duty thereunto belonging. Consider the *Numb. 18. 21.* Behold, I have given (saith God) the tribe of Levi all the tenth of Israel, for an inheritance, for their service of the Tabernacle of the Congregation. See also *Luk. 19. 13.* Is it not unjust that a man able to labour should have a Benefice,

To live of the Gospel, is to live of that maintenance or means of livelihood, which by Gods Ordinance is belonging or annexed to the Gospel.
Dr. Slater of Tithes, pag. 110.

fice, & yet do nothing for it? was not this one reason why Pluralities were so much decried, because Pluralists did reap the profits of two or three Benefices, but yet did not do the office or duty, or work belonging to them, and for which those Benefices were given? I trow (saith Mr. *Williamson*, in the 11. pag. of his discovery of Charity mistaken) if a faithful Captain, Steward or Embassadour, should be forced to pay a full fifth part of his pay or salary, to the Captains, Stewards, Embassadours wife or children, that hath been justly casheered or displaced for insufficiency, scandal or delinquency, he would not like it very well; but complain and cry out, Injustice, injustice; especially if he should be compelled to do the whole office or duty of a Captain, Steward or Embassadour, seeing *omne Officium postulat beneficium*, every Office requires the benefice thereunto belonging. And what, is it justice to compel poor plundered Ministers (whose work is double to what it was, and whose wages are less then they were to their predecessors) to do all the duties belonging to their Office; and yet force them to pay the fifth part of the profits, benefits or wages thereunto belonging (whether they can get them or not) to them or theirs, who perform not the Office, but are judged unable, or unfit to do it?

3. Tithes are by the Law of God due (if to any) only to the Ministers of Christ, who are his Stewards, and Embassadours, and in his stead: for tithes were at first paid to Whateley Christ, as the learned shew upon *Gen. 14. 19, 20.* for *on Gen. 11. pag. 98, 99.* *Melchizedech* was (if not Christ himself) a type of Christ, as the Apostle shews, *Heb. 7. 1, 2.* and Christ received tithes of *Abraham* in *Melchizedech*, as may be gathered from *Heb. 7. 6, 8.* But he whose descent as God or man, is not counted from them, (i. e.) from the *Levites*, received tithes of *Abraham*, *ver. 7.* And here men that receive tithes die: but there he received them, of whom it is witnessed, that he liveth, *ver. 8.* Now of whom can this be better understood then of Christ? for of Christ it is frequently *psa. 110. 4.* *Heb. 5. 6.* witnessed, that he liveth for ever, as *ver. 2 5.* and elsewhere. *Heb. 7. 25.*

Rev. 4. 9, 10 But of *Melchizedech* (except he were Christ) there is no
 Rev. 5. 14. mention made, but in the *Gen. 14.* and in the *Psal. 110.*
 Isa. 9. 6. before the Apostle (who speaks thus) made mention of
 him, in his Epistle to the *Hebrews*. Now in neither of those
 two places of Scripture is it witnessed, that he lives for e-
 ver, and therefore why are they not to be understood li-
 terally of Christ, of whom it is often said, That he liveth
 for ever? And so Mr. *Udal* (or whosoever was the Au-
 thor of that little Book, called *Noli me tangere*, or a thing
 to be thought on, Printed for *J. S. 1642. pag. 15.*) ex-
 pounds the place. He liveth for ever : of which text
 Heb. 7. 8. this (saith he) is the meaning. Tithes are not a Levitical
 and mutable maintenance, but the eternal maintenance of
 Gods service, used before the Law, when the Priesthood
 was in the father of the family, for the provision of sacri-
 fices, according to the intent of *Jacobs* vow ; stated on
 Gen. 28. 20 (not first invented for) *Levi*, during *Levi's* service : but
 when the body came, which was Christ, *Levi* with all his
 typical service, was to be abolished ; then ceased not the
 tithes in right (though in practice, by reason of the Paga-
 nism of Princes, in whose Dominions the Christian faith
 sprang up, they were not paid in the Church) but were
 transferred to Christ, and his Servants and Ministers, to be
 their maintenance, as long as Christ shall live, which is
 for ever. Thus he. But if the words (he liveth for ever)
 are to be understood of *Melchizedech* (as some I confess
 understand them) yet he being a type of Christ, and in
 Christs stead, he received them in Christs right, as the
 learned Dr. *Reynolds* hath long since observed upon *Psal.*
110. pag. 473. There was (saith he) never any type of
 Christ, as a Priest, but he received tithes, and that not in
 the right of any thing in himself, but meerly in the virtue
 of his typical Office ; so that originally they did mani-
 festly pertain to that principal Priest, whom they repre-
 sented, whose personal Priesthood is standing, unalterable
 and eternal : and therefore the rights thereunto belong-
 ing are such too. Now though Christ be in heaven in his
 body

body, yet he is on earth in his Ministry, and in the dispensation of the virtue of his sacrifice; and the Ministers of the Gospel are in his stead, *2 Cor. 5. 20.* and ought to be received as Christ himself, *Gal. 4. 14.* and must be honoured with double honour, *1 Tim. 5. 17.* (and therefore should not be rendred despicable, by taking away a fifth part of that maintenance which Christ their Master hath Ordained for them.) To lay all together in a view (as he there speaks :) In as much as all the types of Christ as Priests, have received tithes as due, and in as much as that right was not grounded upon any thing in or from themselves, but upon their typical Office, and so did originally pertain to the principal Priest, whom they typified; and in as much as his person and Office is eternal, and therefore such are all the *annexa* and dues thereof; and inasmuch as he hath no where dispensed with, denied, or refused, or revoked this right, which from him as the principal, all his types ever enjoyed: and lastly, inasmuch as he hath left to the Ministers of his word the dispensation of his sacrifice, and made them his Embassadors, and in his stead to the Church, to set forth him crucified in his Ordinances, for my part (saith he) I do not see why to them, in the name and right of their Master, those rights should not be due, which were manifestly in his types, and of which himself hath nowhere in his word declared any revocation.

*So saith also
Sir Henry
Spelman in
chap. 4 of
his larger
work of
Tithes.*

Object. But some happily will yet say, that this use of *Object.* rything did arise out of the Levitical Law, and so ended with it.

To which I answer (with Sir Henry Spelman) that *A- Sol.* *Abraham* and *Jacob* practised it divers hundred years before *Pag. 3. de* it came to the *Levites.* For it is said, That *Abraham* *Non teme-* gave tithe to *Melchizedech*, *Gen. 14. 20.* and that *Levi* *randis Ec-* himself paid tithe also in the loyns of *Abraham*, *Heb. 7. 9.* *clesiis.* *Melchizedech* was (saith he) the image of Christ and his Church, and *Abraham* of the Congregation of the faithful. Therefore though *Levi* received tithes afterward, by a particular grant from God, for the time; yet now he paid them gene.

generally with the Congregation in the loynes of *Abraham* unto the Priesthood of Christ, here personated by *Melchizedech*; which being perpetual, and an image of this of the Gospel, may well note unto us, that this duty of tithe ought also to be perpetual. And therefore *Chrysostome* saith, That *Abraham* was herein Our Tutor, not the Tutor of the Jewes only: and inasmuch as *Abraham* paid tithes not to a Priest that offered a Levitical sacrifice of Bullocks or Goats, but to a Priest that gave the Elements of the Sacrament of the Gospel, Bread and Wine, *Gen. 14. 18.* it may also well intimate unto us, to what kinde of Priests we are to pay our tithes, namely, to them that minister unto us the Sacrament of Bread and Wine; which are only those of the Gospel, & not the Levitical Priests. So that our tithe paid in this kind, cannot be said to be Levitical; as also for that the Levitical tithes were only of things renewing and encreasing, *Levit. 37. 30, 31.* but *Abraham* paid them of all, as if he had followed the Commandment of the Lord given long after by the Apostle, *Let him that is taught communicate to him that teacheth him, in all his goods, or in all good things, Gal. 6. 6.* Now then I pray consider, what *Mr. Williamson* in the pag. 11. of his discovery of Charity mistaken, inferreth from these premises: Then it follows (saith he) that they rob Christ, that detain or take away such dues from his Ministers. For robbing of Christs Ministers, is robbing of Christ, *Mal. 3. 8. Will a man rob his Gods? yet ye have robbed me: but ye say, Wherein have we robbed thee? in tithes and offerings.* Is this just (saith he) to force Christs Ministers to discharge or perform the Office, and then compel them to pay the fifth part of their maintenance, which Christ hath ordained for them, and given to them, *Numb. 18. 21.* to those that are not Christs Ministers, who neither rule well, nor labour in the Word and Doctrine? 'tis as if he had said, It is very unjust; and unjust actions are not warrantable upon any pretence whatsoever. Many there are (saith a reverend Divine) who love the Ministers reward,
but

but care not for the work: *Opes* they seek, *Opus* they shun; whocover rather the Churches Goods, than the Churches good; which to receive and never labour for, is horrible injustice, (it being a reward of right belonging Only to such as labour) as our Saviour sheweth, when he saith, *The labourer is worthy of his hire. Stipendia ecclesiastica accipiat, sed qui ecclesia militat; metas & colligat, sed qui spargit*, saith *Espencans* in 2 Tim. 2. p. 24. Let none take the stipend of the Church, but he that warreth in the Church; let none reap and gather, but he which soweth; let none feed of the flock, but he which feedeth the flock. The milk then of the flock is due to him, that by preaching feedeth the flock, and not otherwise, 1 Cor. 9. 10, 11.

Abraham's act was voluntary, which he might have left *Object.* undone without sin; for there was no injunction or command from God for it: and therefore 'tis said, That he gave tithes, not paid tithes to *Melchizedech*, Gen. 14. 20. and *Abraham* Gave him tithe of all. So in *Heb.* 7. 4. he Gave the tenth of the spoils.

Ans.

To this I answer thus:

1. That *Abraham's* act of giving tithes to *Melchizedech* was voluntary, if by voluntary you mean willing: for *Abraham* paid tithes willingly, and not grudgingly; and therefore it is recorded of him, that he gave tithes of all, and so being the father of the faithful, he is a good patern for all them to follow, that will be called, & approve themselves to be his children. If men, yea, those that would be accounted Saints, would voluntarily imitate father *Abraham* in his chearful and full payment of the tithes of the best * to the *Melchizedechian* Ministers of Christ, we should have no Disputes, nor complaints about tithes. He paid tithes chearfully, and therefore is said to give: he paid tithes fully, therefore is said to pay all: he paid of the best, and therefore is said to pay of the chiefest spoils.

Prov. 6. 9.

Honour God

with thy

substance,

and with the

chief of thy

increase.

*The vulgar

translation

reads it

thus, deci-

mas dedic

de præcipu-

is: ἀποδιδ-

na, properly signifies the chief parts, or top of the heap.

2. *Abraham's* payment of tythes of all to *Melchizedech*,

They may
justly fear
they are of
cursed
Cain's
brood, ra-
ther than of
blessed A-
braham's,
who pay
tithes of the
worst, by
halves and
grudgingly.
† Rom. 13.

5, 6.

* Heb. 7.

4, 7.

dech, was not voluntary, as voluntary is opposed to enjoy-
ned duty; for so it would be but of courtesie, and not of du-
ty: for so voluntary giving would not testify inferiority in
Abraham, and superiority in *Melchizedech*: no voluntary
payment, except of duty, is testimony of inferiority. † *A-*
braham's payment of tythes to *Melchizedech*, was testimo-
ny of inferiority to *Melchizedech* *; therefore *Abraham's*
payment of tythes to *Melchizedech*, was of duty, and not of
arbitrary courtesie. For the proof that *Abraham's* pay-
ment of tythes of all, to *Melchizedech* the Priest of the
most high God, was not of meer courtesie, but of enjoyed
duty, take these reasons.

1. Because his payment was testimony of his inferior-
ity to *Melchizedech*, as is clear *Heb. 7. 4.* Now consi-
der how great this man (*i. e. Melchizedech*) was, unto
whom the Patriarch *Abraham* gave the tenth of the
spoyl.

2. *Melchizedech's* taking of tythes of *Abraham*, is ur-
ged by the Apostle as testimony of his superiority to *Levi*,
who was in *Abraham's* loyns, *Heb. 7. 8, 9.* And here men
that dye receive tythes; but there he receiveth them, of
whom it is witnessed, that he liveth: and as I may so say,
Levi also, who receiveth tythes, paid tythes in *Abra-*
ham; for he was yet in the loyns of his father, when *Mel-*
chizedech met him. A tythe-taker, that is, a Priest of
whom it is testified that he lives, is greater then a tythe-
taker that dyes and pays tythes: but *Melchizedech* (or if
you will, the Priest after his order) is a tythe-taker of whom
it's testified that he lives; and *Levi* is a tythe-taker, that
dyes and pays tythes: therefore *Melchizedech* (or the
Priest after his order) is greater then *Levi*, who died and
paid tythes. The Major is the Apostles *medium* or Argu-
ment: the minor is clear in *ver. 9.* *Levi* paid tythes while
he was in the loyns of his father *Abraham*.

3. 'Tis said, That *Melchizedech* tythed *Abraham*,
Heb. 7. 6. δεκάτωκε τὸν Ἀβραάμ, *decimavit Abrahamum*,
he tythed *Abraham*: yea, in the *ver. 9.* 'tis said, That he
tythed

tythed *Levi* himself; where we reade the same word in the Original, δεκάτωτα, *decimatus est*, he decimated him. 'Tis a phrase that looseth its emphasis, if no injunction had subjected *Abraham* to a necessity of being tythed. It imports a just right in *Melchizedech* to take tythes; therefore a *debitum*, debt or duty in *Abraham* to pay them.

4. 'Tis observable, that though it be said in the *ver.* 4. that *Abraham* Gave tythes of all; yet 'tis said in *vers.* 9. that *Levi* Paid tythes in *Abraham*: by which it is manifest, ^{† And so the same word is used in Luk. 18. 12.} that *Abraham's* giving, was † paying of tythes. So then, *Melchizedech* had a * right to tythe, to take tythes of *Abraham*, and in *Abraham* of *Levi*; and *Abraham* was bound in duty to pay tythes to *Melchizedech*, which he did in obedience to Gods command, and in testimony of his thankfulness to God, who had blessed him. Yea, 'tis observable, that the word in the Original, which in the *ver.* 2. is translated, He gave tythes, is ἐκρίνον, he divided the tythe of all. *Vide Nettles of tythes, pag. 22.*

5. In the Apostles *Logick* a Priest and a receiver of tythes are equipollents. For instead of saying men that dye are Priests, he saith, Men that dyed receive tythes; instead of saying, He that lives is a Priest, he says, He that lives takes tythes: as if in his judgement, tythes and Priesthood were as inseparable, as Kingdome and Tribute, *Heb. 7. 8. Rom. 13. 5, 6.* As tribute to Kingdom; so tythes to Priesthood are inseparable; Saith Dr. *Sclater* of tythes.

But there was no precept for *Abraham's* payment of tythes to *Melchizedech*.

Though there be none expressed in so many letters, yet doubtlesly he had a command for it, as well as *Abel* for offering a sacrifice; and of the best unto the Lord, though none be expressed. For 'tis said, that *Abel* offered by faith a more excellent sacrifice unto God, then *Cain*, *Heb. 11. 4.* and saith presupposeth a precept either virtual or formal, expressed or implied. *For whatsoever is not of faith is sin, Rom. 14. 23.*

* So Calvin upon Gen. 14. 18 *Melchizedec sacerdotii Iure Abraham benedixit, & decimas recepit.*
Object.

Ans.

But what, I pray, must there be a command for payment of tythes, and not for other things of the same nature? What command is there expressed that *Melchizedec* should take upon him the function of Priesthood? What precept is there expressed for *Cains* and *Abels* sacrificing to the Lord? What precept had the Apostles and Saints to sanctifie the first day of the week, & alter the Sabbath day?

If *Abraham* had no injunction to pay tythes, how came he to pitch upon the tenth, and not upon the ninth or eleventh part? Nature dictated to him, that as some part of time should be set apart for Gods worship: so some part of his goods should be set apart for the upholding and maintaining of Gods worship: but as the seventh part of his time, so the tenth part of his goods was determined and enjoyed by special direction from God. Now that God had set apart the tenth part, for the maintaining of his own service and servants before the Levitical Law, me thinks that expression shews it, in *Levit. 27. 30. It is the Lords*, not, it shall be the Lords, as if it were a thing now first decreed; but here he speaketh as of an ancient right, which God challengeth in mens tythes, and which he assigned over to the *Levites*, when he promised to be their portion, *Numb. 18. 20, 21.* And so the Apostle speaks after the same manner, in *1 Cor. 9. 14. So hath the Lord ordained, that they that preach the Gospel, should live of the Gospel*: he speaketh there of a law God had made of old, long before that time he wrote to the *Corinthians*. For he saith in the *14. ver. ἵνα καθὼς ὁ κύριος διατάξει*, So also hath the Lord Ordained, that they that preach the Gospel, should live of the Gospel. He speaks with reference to maintenance of the Ministers of the Law: as the Lord ordained a certain maintenance for them; so also he hath ordained (he doth not say, so doth the Lord ordain) but he hath ordained that they that preach the Gospel, should live of the Gospel. He saith, Shall live of the Gospel. He speaks of an Ordinance of long standing, and not to commence or begin from that very time, but long before: where the Apostle

See S. Hen.
Spel. Larger
Treatise of
tythes, cap.
24. p. 103.

posse comparing the Priesthood of both Testaments together, saith, That the right of livelihood is as due to the Ministers of the Gospel, as it is to the Ministers of the Law; Both of them being grounded upon moral reasons, support of Gods worship, and recompence and maintenance for his Ministers service: which proves, that if tythes were due to the *Levites* for their service, even the service of the Tabernacle of the Congregation, as appears they were, in *Numb. 18. 21.* then they are upon the same account due also to the Ministers of the Gospel, who preach the Gospel, and labour in the Word and Doctrine.

*Reade Dr.
Sclater of
tythes, p. 38*

But if Tythes are due to Christs Ministers in their Masters right by any perpetual Law, then they are enjoyed in the moral Law. Now I pray in what Commandment are they enjoyed? *Object.*

As they are an honouring of God, so they are commanded in the first Commandment: as they tend to the preservation of Gods worship, so in the second and fourth Commandments: as they are maintenance of the persons of Christs Ministers, so in the fifth Commandment, being part of that honour due to them as spiritual Parents: as means to enable them to do good to those of their own Families, the Church of God, and others, and to preserve them from sin; so they are commanded in the sixth, eighth and tenth Commandments. *Answ.*

Yea, but tythes are not expressly *in terminis* commanded in the Decalogue. *Object.*

What though? is nothing commanded in the ten Commandments, or forbidden, but those things that are expressly named in them? In which Commandment is sobriety or tribute to *Cesar* expressly named? In what Commandment is incest or sacrilege forbidden? *Answ.*

God hath explained himself, and manifested his will, concerning the things commanded and forbidden in the moral Law, in other places of Scripture; as against sacrilege, in *Josh. 6. 19.* compared with *Josh. 7. 11, 12, 15, 21, 25.* *Mal. 3. 8, 9.* *Acts 5.* from 1. to 12. so against incest, in

Repl.

Levit. 18. and in *Mat.* 14. and in *1 Cor.* 5. 1, 2, 3, 4, 5. &c.

Ans.

So hath the Lord explained his minde and will in the Decalogue concerning tythes, (which are part of his Ministers maintenance) in other places of Scripture, as in *Lev.* 27. 30, 31, 32, 33. and in *Numb.* 18. 20, 21. *Mal.* 3. 8, 9. *Mat.* 23. 23. *1 Cor.* 9. 7, 8, 9, 10, 11, 12, 13, 14. *Gal.* 6. 6. *1 Tim.* 5. 17, 18, &c. From which places of Scripture Doctor *Sclater* thus argueth: If there be a portion to be set out unto God and his Ministers out of all, and every one of the temporal goods of every one instructed, and no certain portion to be found in Scripture but tythes, then are tythes allotted by Gods Word to Ministers for their service. But there is a portion to be set out unto God and his Ministers, out of all the temporal goods of every one instructed, and no other certainty mentioned in Scripture: Therefore tythes are the portion allotted by Gods Word to Ministers for their service. The consequence depends upon this ground, that some certainty of maintenance is allotted to Ministers of the Gospel for their service: and for proof of this ground, consider these things.

1. God allotted a certainty unto *Levites* for their service, *Num.* 18. 20, 21. And therefore I conceive it very improbable that he would leave the Ministers of his Gospel to an indeterminate competency; especially 1. knowing, that as the world grew elder, the charity of men would grow colder, *Mat.* 24. 12. and also 2. knowing the inttability of mens affections, who will one day be ready to pull out their own eyes to do the Ministers of his Gospel good, & suddenly after, upon some small distaste, (but refuting of their errors, or reproving of their sins) be ready to pull out the throats of their Ministers, who tell them the truth, *Gal.* 4. 15, 16. *Mar.* 6. 17, 18, 19, 20, 27. and also 3. knowing that the last times would be dangerous times, that men would be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, with-

without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traytors, heady, high-minded, lovers of pleasures more then lovers of God ; having a form of godliness, but denying the power thereof : That there would be such as would creep into houses, and lead captive silly women laden with sins, and led away with divers lusts, who resist the truth, and make dissention between Pastor and People ; and oppose the most faithful Ministers of Christ, as *Jannes and Jambres, Pharaohs Sorcerers*, withstood *Moses and Aaron*.

2. God was very exact in prescribing all things necessary about the old Tabernacle, even to the Besom and Ashpan, every pin thereunto. belonging ; and therefore it seems to me most probable, that if God had intended that the Law for a certain maintenance for his Ministers about holy things, should not have continued in force, he would have expressly named some other certain maintenance instead of it, it being so necessary to the maintenance of his service : and therefore I conceive he did not name tythes, because he knew he had long before made sufficient provision for his Ministers ; and that he named no new certain maintenance, he intended the old Laws for tythes, and things consecrated to the upholding of his service, should still stand and remain in force : and for this reason I conceive, doth the Apostle argue for maintenance for the Ministers of the Gospel, from those very principles or Scriptures that God prescribed in the Law, and by which the Ministers of the Law did and might argue for their maintenance, *1 Cor. 9. 14. 1 Tim. 5. 18.*

3. If there be no certainty in this kinde prescribed in Scripture, how will you that profess your selves to be believers, give unto God the things that are Gods ? how will you with faithful *Abraham*, be able in faith to divide or set out to God his part, and say in faith you have given unto God that which he requireth of your goods ? for doubtlesly God hath reserved his sanctified portion, even in Christians possessions as well as in Jewes ; for sure that of *So-*

lomon

lomon concerns us as well as them, *prov. 3. 9. Honour the Lord with thy substance, and with the first fruits,* (or, as some read the words) *with the chief of thy increase.* And if the Christians had not believed it, they would not have sold their possessions, and brought them, and laid them down at the Apostles feet, as we read they did in times of persecution, *Acts 4. 34, 35.* and had it not been a sin to have kept back part of their goods so given, God would not have smitten *Ananias* and his wife with sudden death for committing of it, *Acts 5. 2, 5, 10.* But who shall determine the Lords portion, if not the Lord of all the world himself?

Repl.

The Magistrates determination shall in this point be the rule of our faith, say some.

Ans.

I thought that the word of God had been the only rule of faith, and of practice too. But how can you prove that God hath made Magistrates his carvers? What if Magistrates make no provision, as hath befallen many states of the Church? Suppose Magistrates should prove sacrilegiously rapinous, and do as *Julian* the Apostate did, seize upon the maintenance which God had allotted and stirred up piously-minded men to give for the maintenance of Gods service, who endeavoured thereby not only to destroy Presbyters, Ministers, but also Presbytery Ministry itself? You are not sure that no enemies of Christ and his Ministers shall be made Magistrates. You see by experience what men the generality of people would choose, if they might: and what if the chief Magistrate should refuse the godly wise, and be ruled by the wicked; would not your rule of faith, in this particular, be brought to a fair pass? would not *Micah's* pension, ten shekles of silver by the year, a suit of apparel, and victuals, be a large competency, yea, liberal maintenance? *Judg. 17. 10.* or would not *Jeroboam's* wicked policy be practised, *1 King. 13. 33.* yea, perverted? as he made Priests of the lowest of the people, would not the Priests be made the lowest of the people? Or would not you your selves be judges of the Lords portion,

tion, and his Ministers competency ? This is that too many would have, else certainly they would not labour to alter the Magistrates determination already made, and deny obedience to Magistrates Laws grounded upon, and according to the word of God. Thus for the Major : the Minor as to the first part of it, (i.) That there is a part of our goods to be set out for God and his Ministers, is clear in 1 Cor. 9. 11, 14. Gal. 6. 6. and as to the other part of it, that no other certain determined portion for their maintenance is to be found, (I mean, saith the learned Doctor) which hath not apparent signification of something peculiar to the state of people under *Levi*, as first-fruits, share of other sacrifices, will appear to any man that will be pleased to enter induction of particulars. And therefore, me thinks, I may safely conclude, that tythes are that portion allotted to Gods Ministers by the word of God. Briefly thus, to sum the Argument.

A certain determined portion of our goods is due to God, and (from him) to his Ministers : either tythes are that portion, or something else : not any thing else named in Scripture, *Ergo*, tythes are that certain and determined portion ; and then it follows that tythes are commanded in 1 Cor. 9. 14. Gal. 6. 6. 1 Tim. 5. 17, 18. Much more might be said of the Divine right of tythes ; but more I have said, then I first intended. He that is not satisfied with this little, may have recourse to Sir *Henry Spelman*, de *non temerandis ecclesiis*, and his larger Treatise of tythes, put forth by Mr. *Stephens*, and Sir *James Sempel* of Sacriledge, Dr. *Scalater* of the Ministers portion, Bishop *Carlleton*, and *Mountrague*, Dr. *Tilesley*, and Mr. *Nettles* of tythes, and they will tell you, that the detaining or alienating of things separate from common use, or of things hallowed or consecrated unto holy uses, is sacriledge. So Dr. *Scalater* of Ministers portion, pag. 39, 40, 41. and Mr. *Nettles* in the pag. 180. of his answer to the Jewish part of Mr. *Selden's* History of tythes, saith, That sacriledge is a general and bewitching sin, fact of evil conscience, and of perilous

See S. Hen.
Spelman of
tythes, cap.
13. pag 60.

Sold by
Philemon
Stephens,
at the gol-
den Lyon in
St. Pauls
Church-
yard.

rilous and pernicious consequence: it robs God, it robs man; the living, the dead; them that are yet unborn. The living Pastor, and People; the Pastor of his portion, the People of the food of their souls; the dead, Parsons, Founders, and Benefactors, of their honour and honoprable memories, who have in their times over and above tythes, out of the bounty and zeal of their hearts, given many great and rich endowments to the Church, and dedicated them to sacred uses; yea, they rob them that are yet unborn, to wit, posterity and succeeding ages, which have a right in these things. *Nam dicata religioni juris divini sunt, non humani*; things dedicated to Religion, are of Divine not humane right. Read and consider what Mr. Scudder (that plain, and pious, and faithful Divine) saith in his Sermon before the House of Commons, preached *October 30. 1644. pag. 20.* Sacriledge lyeth still as a sin upon this Land (which draweth down Gods rods upon us —) and it is not possible for the Law of man to take away that maintenance, that hath been designed, and yet is paid for the maintenance of the worship of God, it making no other sufficient maintenance for the Church in the place thereof: sith they (he means tythes) are paid for the maintenance of the Ministry, and yet taken from them, and Given to those that do Not Minister in the Word and Doctrine; this can be nothing else but robbing of God, and a great sacriledge, for which God hath a controversie with this Land: oh do not continue it, much less encrease it. Tythes and Glebes were from the very first foundation of them dedicated to the Ministry of the Word, and originally entayled even by God himself upon his Ministers, *Num. 18. 21.* and therefore neither the Pope, nor *Henry* the eighth, nor any man, can cut off an entayl which God hath ratified, saith Dr. *Smith*, upon *Levit. 27. 4.*

2. *Argu.* 'Tis not Legal to compel poor plundered Ministers to pay Fifths, &c. Things may be legal, though not just. For they may be lawful by mans Law, and yet contrary unto Gods Law, as Idolatry, Usury, &c. are. But now, I say,

say, That forcing of poor plundred Ministers to pay fifth parts, &c. is not legal. For there is neither Law of God nor of man for it ; but rather both are against it.

1. There is no Law of God for it. For there is neither precept, nor president for it, nor promise to it in Gods Word.

1. There is no precept for it. For though there be a command to relieve the poor, and to distribute to necessities of the Saints, yet it will not follow that Christs Ministers, especially his poor plundred Ministers, must pay the fifth part of their maintenance, to relieve or maintain sequestred Ministers, and their wives and children, and all others be exempted from it : it will only prove thus much, that they must either give or pay their proportionable shares towards the relief of them (if they be poor indeed) as well as to the relief of other poor people. For those general precepts concern others as well as Ministers ; and therefore if it did follow that Christs Ministers must either of their own accord give, or be forced to pay the fifth of their maintenance to sequestred Ministers, or their wives or children towards their maintenance, then all others too must either voluntarily give, or be compelled to pay the fifth part of their estates towards their maintenance ; For *general precepts concern all*, and bind all, as much as the poor Ministers of Christ.

2. There is no president for it in all Gods book : For though *Solomon* sequestred *Abiathar* the High Priest for delinquency, from the High-Priests Office ; yet he did not Ordain or Order that godly, faithful and well-affected *Zadock*, whom he made High-Priest in his stead and put in his place, should pay him or his wife or children a fifth part of the profits belonging to the High-Priesthood, but sent him to his *owne fields at Anathoth*, which belonged to him, not as High-Priest, but as a private person of the Tribe of *Levi*, 1 *King*. 2. 22. which he might sell or give away ; as *Jeremy*, who was of the same Tribe and City, did, *Jer*. 32. 8, 9. and as *Barnabas* did, *Acts* 4. 36, 37. and by an act

of grace pardoned him as to his personal estate, for his former good service to, and suffering for and with his father *David*. That wise King knew that it was just and reasonable to give him, and suffer him quietly to enjoy the *whole wages*; that did performe the *whole work* of or belonging to the High-Priest. And undoubtedly, if *Abiathar* had had no real or personal estate left him, to have maintained himself; and his wife and children, yet *Solomon*, that just King, would not have forced *Zadock* to have paid him the fifth part of the profits belonging to the High-Priest; for he knew it had been *unjust, sacrilegious, unreasonable and impolitick*: possibly he might have left *Zadock* to his own voluntary charity, and suffered him to have relieved *Abiathar*; which was denied to many charitable Ministers in time of the Wars: or else have taken some equal course to have relieved him and his family, without robbing of God, or injuring of innocent *Zadock* and his family. And such a course to relieve sequestred Ministers, and their wives and children, who are poor and in want, would be acceptable to God and good men*. But forcing of Christs Ministers, especially poor plundered Ministers, to pay fifth parts to the wives and children of sequestred Ministers, is contrary to the holy word of God. For,

* 3. That there is no promise to it, is sufficiently demonstrated by Mr. Wilhamson in the pag. 2. of his disc. Charity. mistake, and what is said of the precent, may be said of the promise, if any such there were.

1. It is contrary to Gods word to take them from Christs Ministers, that labour for them, and to whom they do in their Matters right belong (as hath been clearly shewed) and give them to him or them, who labour not for them, and to whom they do not belong: for 'tis a breach of the fifth and eighth Commandments, which say, *Thou shalt honour thy father and thy mother; and, Thou shalt not steal*, Exod. 20. 13. 15. And to much Mr. Ley observes, in his discharge to Dr. Hydes fifth part, pag. 7. *The labourer (not he that laboreth not) is worthy of his hire, Luk. 10. 7.* he meaneth (saith he) that he that doth the *whole work* should have the *whole wages*; and this is as *just*, as that he that hath the whole wages should do the whole work. Besides, tythes and glebes are devoted and given

to God and his Church for the maintenance of his service; and those things may not by any man or men be *sold or redeemed*, Levit. 27. 28. *nor alienated*, Ezek. 48. 14. For there is the same reason of tythes and glebes devoted unto God, as there is of first-fruits: For they are *holy unto the Lord*, (as may be seen by comparing the text) which is the reason there given against their alienation. And if any yet except, because only first-fruits are there named, they may turn back to the 12. ver. and there they may read that a portion of the Land was to be offered to the Lord; which some conceive to be the first-fruits mentioned in ver. 14. which are called *an holy oblation*, in the 10. vers. And 'tis observable that *tythes* are the *Lords*, and that if any will redeem ought of his tythes, he must *add thereunto, and give a fifth part more for them* * *then they are worth, and not take away a fifth part*, Levit. 27. 30, 31. And 'tis observable, that when *Joseph*, guided by the Spirit of God, gave *Pharaoh* advice to appoint Officers to take up the fifth part of the profits of the land of *Egypt*, in the seven plenteous years, (i.) *to buy them with his own money*, and lay them up in store to supply the wants of the People, and preserve them from the Famine in the seven years of scarcity, Gen. 41. 34, 35, 36. and though he bought all the land of *Egypt*, yet he did *not buy the Priests lands*; for the Priests had a portion assigned them of *Pharaoh*, and did eat their portion, *which Pharaoh gave them*; wherefore they sold not their Lands. *Pharaoh's Priests* had Lands belonging to them as Priests, and therefore are they called *the Priests Lands*; and those Lands were not sold by them, nor bought by *Pharaoh*; but *Pharaoh* maintained them at his own proper costs and charges: which (saith Mr. *Ley*, in his learned Notes upon the place) though it make not for the Popish Opinion, for the exemption of the Clergy from the secular power, yet it condemns the *irreligion* of many *Christians*, who shew little reverence or respect, if not much *uncharitableness* or contempt towards the *Ministers of the Gospel*, against whom the men of *Egypt*

* And this was to keep people from a covetous desire of compounding for tythes.

Gen. 47. 22

in the Day of Judgement shall rise up, and condemn them; as the men of *Nineveh* against those that regarded not the preaching of our Saviour, *Mat. 12. 41.* *Pharaoh* would not rob his gods, nor take a fifth part from his *Idolatrous* Priests; but gave them maintenance out of his own store, not of other Priests. Yea, 'tis observed, that even *Gentiles*, guided only by the light of nature, did give tythes to *Hercules*, because they were of opinion, that through his favour their wealth was increased, as Dr. † *Willet* shews out of *Cyrus* were by the advice of *Croesus* stayed from spoiling the *Lydians* City, that the tythes might first be paid to *Jupiter*; and this is one ground why Divines plead for the Divine right of tythes to God, because the increase of all cometh from God, *Levit. 26. 4.* Yea, he giveth power to get wealth, *Deut. 8. 18.*

Mal. 3. 8.
† D. Willet
on Lev. 27.
pag. 760.
Read also
Sir Henry
Spelman
larg. Treas-
ure of
tythes, pag.
108, 109,
110, 111,
112, 113,
114, 115,
116, 117,
118, 119,
120, &c.
Read and
consider Ze-
nophon's
practice, p.
121, 122.
Sir Henry
Spelman, cap.
13. of tythes
p. 60.
* Dr. Sceler
of the Mini-
sters portion,
and Ministers.

2. It hinders the Ministers of the Gospel in and from doing their duties, which the word of God enjoins them; for they ought to live of the Gospel, *1 Cor. 9. 13. 14.* (that is, of that maintenance, or means of livelihood, those things or * temporalties by the Lords Ordinance appertinent to the Gospel; 1. As men: 2. as believers: 3. as Ministers, as the learned Dr. Reynolds hath long since well † observed: for though they may possibly live as men, yet I am confident of it, it hinders them in living as Believers

p. 110, 111.
† upon Psa.
110. p. 480.

1. As believers: for he that provides not for his own family, is worse then an infidel, *1 Tim. 5. 8.* they must have (saith he) by the Gospel, sufficient to lay up for those whom the law of common humanity, much more of faith, commands them to provide for. Now this is most certain, that payment of fifths hinders the Ministers (especially the poor plundered Ministers) of Christ, in and from providing for their own families, and in paying of their debts (necessarily contracted to maintain themselves and their families in time of the late Wars) and taxes, to Army, Poor, &c.

2. As *Ministers* : for as *Ministers* they must have to maintain the duties of their calling, a good example of piety, charity & hospitality, that they may confirm by practice what they teach, *I Tim.* 3. 2. and the instruments of their calling ; which in a profession of so vast and unlimited a compass of learning, cannot but be very chargeable. But now forcing of *Ministers* (especially plundered *Ministers*) to pay fifths, hinders them from living not only as *believers*, but also as *Ministers* ; for they cannot pay fifths, and give such good example of piety, charity, and hospitality, as they should, might and would give, if they were discharged from payment and trouble of fifths. It necessitates them (saith one) to neglect their *Studies*, to be absent from their *Cures*, to neglect their own families, to forbear relieving of those that are poor indeed, and distributing to the necessities of the *Saints*, and keeping of hospitality, and repairing those dilapidated, yea, ruined *Parsonage* and *Vicaridge-houses*, into which they were put : it eats up the bread, drinks up the drink, consumes the cloaths, which would be given to *Christ's poor Saints* ; it devours their own childrens portions, & lets down the houses that would harbour the *Saints*, and takes away the money which would be laid out in books, which are the *Ministers* tooles, without which he cannot well work.

2. There is no *Law of man* for forcing of poor plundered *Ministers* (pardon my often iterating of these words *poor plundered Ministers*, &c. they were the terms in the proposition to be proved) to pay fifths to the sequestred, or to the wives & children of sequestred *Ministers*, much less to the only *Child* of a *Minister* sequestred for *scandal*. For the clearing of which, I say, That *Ministers* have been sequestred either for *scandal*, or for *Delinquency* : if for *scandal*, there is neither *Act* nor *Ordinance* of *Parliament*, to compel *Ministers* to pay fifths to them, or to their wives or children. Time was, when I thought as others have done, and it may be as some yet do, that there was an *Ordinance* of *Parliament* for it ; but upon diligent search, I say, There is none that is *general*, reaching the sequestred
in

in all Counties ; for there is none for *Berks, Bucks, Northampton, Oxford*, and many other Shires. But I acknowledge there is a general *Ordinance*, and I think 'tis the second that the Parliament made about Sequestrations, in which there is a clause allowing the Committees then Authorized, to allow to the wives and children of those that shall be sequestred for *Delinquency*, a part of their real and personal estates, upon their petitioning for the same ; provided it be not above a fifth part of the said sequestred estates or estate. But now this Ordinance will not reach Ministers spiritual estates, which are annexed to an Office, and belong to the Minister that executes that Office. And I am confident it was not the intention of the Parliament to Authorize any of their Committees to allow fifth parts out of any estates annexed or belonging to any Office, either Civil or Ecclesiastical. For,

1. The Wives and Children of Bishops, Deans, Prebends, &c. as such, had no fifth parts allowed them out of Bishops, Deans, Prebends estates, belonging before Sequestration to them, as such. For there is no provision made for fifths, in the Ordinance for sequestering of their estates belonging to them as such. And 'tis well known that they are either sold or given away to others, and nothing reserved to maintain them, or their wives and children, during their lives: *Which might with much ease and justice, and without injury to particulars, have been well reserved, seeing their Office is put down, and no man put to labour in their Office, calling or place, (call it what you will :) But many of them have been arbitrarily let loose upon poor plundered Ministers, put into their sequestred Parsonages and Vicaridges, for fifth parts for their wives and children ; but contrary (I believe) to the intention of the Parliament, to be sure, of the honest and truly godly-wise party thereof.* For,

2. Secondly, (as Mr. Ley observes) such as have possessed Civil Offices, as the Keepers of the Great Seal, Judges, Recorders of Cities and Towns, Corporate, Heads of Colleges, Halls, and Hospitals in the Universities and elsewhere, and

In his discharge to Dr. Hyde's fifth part, pag. 4.

and also *Military Officers* (who possess the places of *cashiered Commanders*) to which might be added many more) who have possessed Offices of great profit, which the sequestred or their friends have bought with great sums of money, and which they did and might hold by the *Laws* of the Land, as well as sequestred Ministers theirs, and yet they have *not been charged with payment of fifths* to their predecessors wives and children, though they (at least some of them) that were put out, had *as much need*, and they that succeeded them, had *as much means* to relieve them in their wants as Ministers have; and for the most part, much more, and with less trouble.

See. Mr. William-son's discovery of Charity mistaken, pag. 5. See Declaration of Parliament in 1642.

3. They *promised to relieve* poor plundered Ministers, and make them *satisfaction* for their losses sustained by the enemy for their *good affection* to the Parliament, and for *whose sakes* both they and their friends (many of them) have been plundered. Now to put them into Sequestrations, and compel them to do the *whole work*, pay *all taxes to the full* (yea, *over-tax* them, as commonly they are) repair ** dilapidated houses*, and pay *fifths too*, is not (God knows) ** the way to relieve* them, much less to make them *satisfaction* for their losses, but rather (I will not say as one doth, to plunder them more, but) to *weaken* them, and *strengthen* their *enemies*; which would be the more sad, if it should be continued, now their friends have not only *reason*, but *full power to relieve* them, and *release* them from it; and after they have had such constant experience of the sequestred, their wives and childrens *dissaffection* towards them, and the present Government or Governours. All godly Divines hold that *lawful and possible promises must be made good, even to enemies*, and therefore sure to friends.

* which is an exceeding great charge.

They put many plundered Ministers into Sequestrations, *Object.* to relieve them, and make them satisfaction.

For so doing, I thank them with my *heart, tongue* and *Sol.* *pen*; but let me tell you, that they put many into Sequestrations, who were *never plundered* for adhering to them, and such as never did any thing for them, until the *Kings Army*.

Army was beaten out of the field. And further, the Parliament *lost* not, but *got* by putting of *godly* men into Sequestrations : For they much furthered the Parliaments Cause, by their preaching, praying and practice ; by informing people, and encouraging them. If the Parliament had not thought they could and would do them service in their Wars, why I pray did they order that the *Assemblymen* should (as many of them as would) repair into their respective Counties, to excite the people to take up arms for the Parliament against the Kings party ? And truly I am very confident of it, (though many Ministers be now *slighted*, and put to shift for themselves, yea, left to the malice of their enemies, and oppressed by them from whom they have good reason to expect better usage) that had not many of those, then *plundered*, and now *despised* Ministers, been very *active* and *passive* for the Parliaments Cause, many thousands had never embarked in the Parliaments bottom, or done half so much, as they have, if any thing, for them : and then 'tis very probable, that many of those that are now were ready to give the faithful and painful Ministers of Jesus Christ a bit and a knock, and gladly to receive all the evil reports that malice it self can raise against them, and censure them as very ungrateful and uncharitable men, because they will not presently yield to pay the fifth part of their maintenance, which they hardly labour for, to those that would have cut their throats if they could (and 'tis much to be feared, will if they can) and suffer their own families to be unbred, unprovided for, and the poor servants of Christ to starve, &c. I say, If these Ministers had not done and suffered what they did, 'tis very probable that these men that now neglect them, had not sate so quietly under own Vines, nor had power to oppress & condemn them as they have done, and upon all occasions are ready to do, no nor gotten such estates themselves as now they have. To say nothing of what gifts have been given to men, sums of money, houses, lands and Offices, and all fifth parts free ; why other men should be so rewarded, (which I envy not) and poor plundered

dred labouring Ministers should be thus upbraided, and used worse then Ministers presented by private Patrons are, (except they are corrupt, or have learned to write after some Committee-mens copy) I see not, except envy to see a poor plundered labouring Minister of Christ, to be in as good a condition as an idle, swearing, Popish totquot, or scandalous or *Delinquent Minister was in*. Why else should not a labouring Minister of Christ have as much encouragement as an idle drone had? and why else should not the *Parliaments Ministers be settled for their lives, and have the same privileges and immunities which the Kings Ministers had?* or are the Parliaments Ministers less deserving then the Kings are? or are not Parliaments Ministers 100. Sermons (besides Expositions and Catechising, and Fast and Thanksgiving Sermons into boot) worth as much as the Kings Ministers one or two, or four, or but usually twelve Sermons in a year, at the most?

4. They declared to maintain the good old Laws of the Land, of which that against *Symonie* is one, and 'tis not yet repealed. Now to compel poor plundered Ministers put into Sequestrations to pay fifths to the wives and children of sequestred Ministers, hath (as one observes) the materiality, if not the formality of *Symonie*; especially, if the Minister do voluntarily, and of his own accord yield hereunto. And however, it lays a ground-work for all private Patrons to precontract with their Clerks whom they present, to give or pay a sum of money, or an yearly Pension to some Chamber-maid, kinswoman, or poor-body, and under the pretext of that pretended charity, take it themselves, and I will not say, Enslave the Ministry of England for ever hereafter. Therefore I cannot but conclude, it was not the intent of the Parliament, consisting of so many wise and godly men (who in the beginning of their sitting protested to maintain the Laws of the Land, and declared and promised that they would settle a liberal maintenance for godly and able preaching Ministers, and to that end (as I have heard from knowing men) they reserved

Dean and Chapters Lands, to buy in Impropriations, and augment the small maintenance of Ministers in great Towns: yea, though they resolved upon the sale of Bishops Lands and Revenues, in their Ordinance of *Novem. 16. 1646.* they made an especial exception with respect to maintenance of Ministers in these Words: *Except Parsonages appropriate, tythes, tythes appropriate, oblations, oblations portions of tythe, Parsonages, Vicarages, Churches, Chapels, advowsons, donatives, nomination, rights of patronage and presentation.* I say, I cannot but conclude (the premises considered) that it was not the intent of the Parliament, to force Ministers, especially those who were plundered for their sakes, to pay a fifth part of their maintenance to the wives and children of the sequestred, who neither have, and never had any just right thereunto. And what was done that way (I believe) was done through the arbitrariness of some friends to old Malignants, or else through the inconsideration of others, who thought there was an Ordinance of Parliament for it; and dived not into the injustice, illegality and inconveniences of it, but only looked upon the specious shew of Charity to the wives and children of sequestred Ministers, ordered them fifths from Ministers maintenance. Some Members of Parliament (I know) were peremptory against Ministers payment of fifths, and would not act for fifths.

3. *Argu.* 'Tis not reasonable to force poor plundered Ministers to pay fifths to, &c. For,

1. It seemeth to me very unreasonable, to compel one man to do the whole work, and force him to pay the fifth of his wages to another private man or woman (as 'tis many Ministers case to pay 20. li. or 30. li. or 40. li. per an. to a wife, or to one son or one daughter of the sequestred) who labour not for it. I trow, if a Minister having two servants, one good, one bad, sh^dld compel the good servant to do all his work, and afterward force him to allow the fifth part of his wages to the bad servant, who did not help him in doing his work, but rather letted him, and derided him.

him, &c. that Minister would be evil spoken of, and thought a very hard Master : it may be such a business, with some other small matter, might be thought enough to eject him out of his Office and Benefice. And would it not be thought *unreasonable* to take the *advantage* of his *poverty and necessity*, as (they say) was taken of many poor godly Ministers, when they were plundered of all they had, and had great charge of wife, children and other friends depending upon them, and possibly were necessitated to take Sequestrations upon that *unreasonable* condition of paying fifths of their wages and maintenance to the wives and children of the sequestred, (though there was no Law for it) rather then starve ; as do many poor men, sometimes borrow money of griping Usurers, upon their hard and unreasonable conditions, rather then perish, or be utterly undone ? And yet this is the case of many poor plundered godly Ministers : yea, which seems to me more unreasonable, though there were no such condition of payment of fifths *proposed* to them, no nor by the common course of Committees proceedings about fifths to Ministers wives and children *propofable* to them, yet this burden hath been imposed upon them several years after they first entred upon the Sequestrations, and though the sequestred quietly enjoyed another place or Office of considerable value, and had 20. li. 30. li. 40. li. 50. li. 100. li. 200. li. per annum of temporal estate unsequestred.

2. It seems to me very unreasonable, to lay the *whole burden of fifths, and always upon one Minister*, (who it may be hath the *greatest charge*, and hath lost most by the common Enemy) and exempt the *other places* sequestred from the same Minister. For some of them were sequestred from four places : As 1. from a *Deanship, or Cannon, or Prebendship* : 2. From one *Parsonage or Vicaridge* : 3. from another : And 4. from a considerable *Headship of a Colledge, or Hall, or Hospital*; and yet the *Deanship, and Cannonship* (though no man be put into it to officiate) and *Headship*, and one of the *Parsonages*, are exempted

from payment of fifths, and *only one* of the said Parsonages, at the *will* of the sequestred, two, or three, or four years after the said Parsonage was sequestred, and quietly enjoyed by a poor plundered Minister, forced to pay a full fifth part to the wife, yea, to the only child of him that is sequestred from the said four places.

5. It seems to me very unreasonable to force only the poor plundered Minister to pay a fifth part, to maintain the wife or children, or child of the sequestred, and *exempt all others* from it. For if it be a publick act of charity, then *all others* in the Land are concerned in it, as well as the Minister put into the sequestred Parsonages: if it be a private act of Charity to them, because the sequestred had right by the Law of the Land to the Place, Office or Benefice sequestred, then by the same reason *all other Places, Offices or Benefices* sequestred from that person, or their possessours, should pay a full fifth part each of them, or at least contribute their proportionable shares towards the raising and payment of one fifth part from one of the sequestred Places, Offices or Benefices.

4. It seems to me very unreasonable to force a poor plundered Minister (who hath, it may be, *six, or seven, or eight, or ten children to breed up, and provide for*) to pay 20. li. or 30. li. or 40. li. or 50. li. per annum, to the only daughter, (and her it may be well married) or son of the sequestred, and he it may be bound out an Apprentice to a rich Tradesman, or is well bred up, and better able to get his living then any of the godly Ministers children can; yea, then the Minister himself, whose father allowed not half so much to his Curate (who did the whole work) to maintain himself and his wife and children, and which is *more by above half* then the godly Minister can allow to each of his *six, or seven, or eight, or nine, or ten children* to breed them up. But me thinks they might be content with 10. li. per annum, (to sit still and do nothing, but carp at and create trouble to the godly Minister, and hinder reformation) which was the usual wages which many of those

those sequestred Ministers allowed their Curates, for the doing of the whole or most part of the work. I do not prescribe this as a stint, but believe it might do them good, to try how they could live upon their poor Levites portion.

5. It seems to me very unreasonable, to make the plundered Minister the sequestred Ministers *Curate*, to do his office, & *Bailiff*, to gather up the sequestred profits of the Benefice; yea *Solicitor*, to go to law with a wrangling, contentious, malignant people (it may be acted by the sequestred Minister or his agents) for the greatest part of the whole tythes, being he came not into the sequestred benefice by the sequestred Ministers *leave or appointment*; and pay him *more* than his Tenant gave him for it, or then his Bailiff made of it before the godly Minister was put into it, seeing he made no such bargain with the sequestred, or with any others in his or his wife or childrens behalf, neither was the sequestred Benefice *charged or legally chargeable* with any such payment, when the poor plundered Minister first entred upon it.

6. It seemeth to me very unreasonable, to take a fifth of the *innocent* mans means, maintenance or wages, and give it to the *offending* party and his wife and children, especially seeing there is no such maintenance, no nor any thing allotted (though satisfaction was promised, as hath been shewed) to the innocent, godly, well-affected and poor plundered Minister, and his wife and children, when he is (without any pretence of *insufficiency or miscarriage*) *put out by the patron, upon the death of the former sequestred Minister*; which (saith Mr. *Ley*) if it should be ratified, as the Law of the *Medes and Persians*, without any alteration) may not *sin seem to have a perpetual privilege*, which to *innocency* shall never be permitted?

In his Epistle to Colonel Mackworth.

7. It seems to me very unreasonable, to allow the wives and children of sequestred Ministers fifths, while their *husbands and fathers are living*, (who have helped to maintain them these many years last past, and may yet, if they can make

See Mr. Ley
in his disc.
to D Hydes
fifth part,
p. 8, 9.

make it appear to those that are appointed Judges in such matters, that they are truly godly) seeing there is no such maintenance allowed them, when their *husbands and fathers are dead*, when they are widows and fatherless, and in want and misery, more then they are in while their husbands and fathers are alive.

8. It seems to me very unreasonable, to make the maintenance of *godly well-affected Ministers* put into Sequestrations, *less* then it was to the *scandalous and ill-affected* sequestred Ministers, especially seeing their work is more then the others was. The Apostle saith: That they that labour in the Word and Doctrine should be accounted worthy of *double honour*, 1 Tim. 5. 17. where by *honour*, some indeed understand maintenance and reverence: but the reason annexed in the 18. ver. makes it clear to be understood of *maintenance*; for the Scripture saith, *Thou shalt not muzzle the ox that treadeth out the corn*. And by *double*, some understand *large and liberal*; but * Dr. Sclater thinks that the Apostle by that phrase of speech, sends us to consider the *double † portion of the first born*, into whose room *Levi* was assumed. Now take *double honour* for *double maintenance*, or *double reverence*, or for *both reverence and maintenance*: the forcing of Christs poor plundered Ministers who labour in the Word and Doctrine, to pay the fifth part of their maintenance, *lessens the honour and respect that is due unto them*; for lessening of their maintenance, soon lessens peoples respecting and reverencing, or honouring of them; yea, it occasioneth or causeth the Malignant party, (who in most places are made or continued assessors, to the great prejudice of honest and well-affected men) to oppress them in all other taxes, of purpose to pleasure their sequestred beloved Minister in his fifths, that a fifth is made a third part, and to repute them but as the sequestred Ministers Curates and Bailiffs, and intruders into other mens rights; yea, it says in effect the Ministers of Christ shall have less honour, and less reverence, and less maintenance, then those that were not the

Mini-

They preach
twice every
Lords day,
and they do
many of
them Ex-
pound the
Scriptures;
they read
and Cate-
chize be-
sides, and
frequently
preach at
Lectures,
and keep
Fasts, &c.
* Dr. Scla-
ter of Mi-
nisters por-
tion, p. 35.
† Deut. 21.
17.
Num. 8. 16.

Ministers of Christ had: it saith in effect, had not some of those that were sequestred, two, or three, or four, or five places of honour and profit, and the godly poor plundered Minister put into a Sequestration, would be content with one, and would be glad and thankful, if he might be *sestled* for his life but in one, and have the same profits and priviledges which those that were in them before had? I cannot well pass by that good observation of Dr. Reynolds, *Psal. 110. P. 475.* *that those who labour in the Word and Doctrine, and therein are Embassadors for Christ, and stand in his Stead, to reveal the mysteries, and dispence the treasures of his blond in his Church, ought to have, by way of homage to Christ, and by way of recompence and retribution to themselves, a liberal mainenance, besitting the honour and dignity of that person whom they represent, and of that service wherein they minister: and this (saith he) is due to them out of justice, and not out of mercy, for their works sake. I will not preis the example of Heathens themselves in this duty, for the shame of Christians. We finde that the Priests of Egypt had portions out of the Kings own treasures, & that their Lands were still reserved unto them, though other mens were sold, Gen. 47. 22. And we finde besides these Lands, that they had the third part of all yearly tributes and levies, as Diodorus Siculus tells us. But we will look upon the example of Gods own Priests and Levites under the Law. Thus he.*

But I argue thus: That the Ministers of the Gospel should have a more liberal maintenance then the Ministers of the Law had, because the ministration of the Gospel is more excellent then the ministration of the Law, Hebrews 8. 6. and more glorious, 2 Corin. 3. 8; 9. 'tis called the ministration of the spirit, ver. 8. and of righteousness, ver. 9. The Ministers of the Law (saith one) were but butchers to the Ministers of the Gospel; their labour was more of the body then minde, which was much inferiour to this of the minde: and our Saviour hath a notable speech to this purpose concerning John the Baptist, in Mat. 11. 11. *Verily, I say unto you, Among them that are born of women, these,*

*Diodo.
Sicul. li. 2.*

*Their works
would be a
recreation to
these.*

there

there hath not risen a greater then John the Baptist: notwithstanding, he that is least in the Kingdom of heaven, is greater then he. The least true Minister of the Gospel of Jesus Christ, is greater then John the Baptist, though he were superiour to the Prophets that went before him: for he not only preached Christ, but saw and baptized Christ, *Mat. 3.* Yet he was inferiour to the Evangelists, Apostles, and true Ministers of the Gospel of Jesus Christ, that came after him; & they are said to be greater then John the Baptist, *non dignitate officii, sed claritate doctrine*; not in dignity of office; but in clearness of preaching Christ: *non propter gratiam, sed propter testimonium Christi*; not for grace, but their testimony of Christ. John preached Christ present, but he preached not Christ crucified, dead and buried, risen again, ascended into heaven, and sitting at the right hand of God, as the Evangelists, Apostles, and Ministers of the Gospel did and do preach him; and in this respect are they said to be greater then John, because they preach Christ more clearly and fully then he did.

Vide *Mr. Seldens review of his Hist. cap. 2.* Now consider what maintenance God did allow unto the Ministers of the Law; and to do that, take a survey of the proportion of their persons: And 2. the proportion of their maintenance.

Reynolds upon *Psal. 110. p. 477* 478. 1. For their persons, it would not be difficult to prove that the Tribe of *Levi*, though the thirteenth part of the people in regard of their civil division, were not yet the fortieth part of the people. Look into the numbering of them, and compare *Numb. 1. 46.* with *Numb. 3. 39.* the other Tribes were numbered from twenty years old and upwards, all that were able to bear arms, which was to the age of 50. years, as *Josephus* reports; for at that age they were supposed to be unserviceable for War; and yet thus their number amounted to six † hundred and three thousand five hundred and fifty men able to bear arms. The Levites on the other hand, were numbered from one month old and upward; and yet the whole sum amounted but to twenty two thousand. Now conjecture the number of those in the other

Vide *Dr. Heylin, a sequestred man, one that pays tythes, and gives no fifths, in p. 6, 7, 8. of his undeceiving of the people.*
† 603550.
22000.

other Tribes, who were under twenty years of age, and 12000. who were too old for warlike services, to be but half as many as the rest; yet the whole number of the Tribes reckoned from their infancy upward, will amount at the least to nine hundred two thousand men: of which number, the number of the Levites is just the one and fortieth part. Well then, the Levites were but the fortieth part (not so much) of the people: so that that Tribe was but almost a quarter as numerous as the rest.

who were 273. less then the first born males of all the Tribes of Israel, in whose stead they were chosen, as is evident, in

Numb. 3. 39, 40, 41, 42, 43, 45, 46. for the redemption of which 273. persons, at 5. shekels the man, Aaron and his sons had 1365 shekels, Numb. 3. 47, 48, 49, 50. the shekel of the Sanctuary being so many crowns, as some at least half crowns, as others.

2. Look in the next place, to the proportion of their maintenance, one would think that the fortieth part of the people could require but the fortieth part of the maintenance in proportion. But, 1. they had the Tenth of all the increase of seed and fruit, and great and small Cattel, *Levit.* 27. 30. 2. They had forty eight Cities for Gardens, and for Cattel's, *Numb.* 35. 2. which Cities were next to the best, and in some Tribes the best of all, in *Judah, Hebron*; in *Benjamin, Gibeon*, both royal Cities. So that those Cities, with about a mile Suburb to every one of them, came to little less then the wealth of one Tribe alone, in that little Country, which from *Dan* to *Beersheba* was but about a hundred and forty miles long. 3. They had all the first-fruits * of corn, wine, oyl and * *Vide* wool, *Deut.* 18. 4. and this of the best, *Numb.* 18. 12. yea, of Weemes his whatsoever is ripe first in the Land offered to the Lord, *Numbers* 18. 13. yea, of their dough, *Numbers* 15. 21. 4. They had the first born of man, or beast, *Numb.* 18. 15. but the first born of man, and the firstlings of unclean beasts, were to be redeemed at 5. shekels, i.e. 12s. 6d. apiece; and of the firstlings of clean beasts, as of the Cow, the Sheep, and Goat, they had all, except the blood (which was to be sprinkled on the Altar,) and the fat (which was to be burnt)

explanation of Ceremonial Law, p. 123.

Numb. 18. 16, 17, 18. 5. They had the meat-offerings, the sin-offerings, the trespass-offerings, the heave-offering, the wave-offerings, *Numb. 18. 9, 10, 11, 12.* and the shew-bread, *Levit. 24. 5, to 10.* 6. They had all vows, oblations, and consecrations, and every hallowed thing, *Numb. 18. 8, 14.* things vowed were redeemable, but at a good round rate, as may be seen, in *Levit. 27.* from 3. to 9. a male was redeemable at fifty shekels, a female at 30. shekels: if of beasts, see *vers. 9, 10, 11, 12, 13.* if of an house, see *vers. 14, 15.* if of a field, seen *16, 17.* and 'tis observable, that, if they redeemed beast, house or field sanctified to the Lord, they were to pay the fifth part over and above the Priests value or estimation of the said beast, house, or field: and so 'twas for tythes, if any would decline the trouble of carrying their tythes to Jerusalem, or payment of them in kinde, they were to pay the price thereof according to the Priests estimate, and to add also a fifth part thereunto. 7. They had of all Eucharistical sacrifices the breast and the shoulder; and of others the shoulder, and the two cheeks, and the maw, *Levit. 7. 33, 34.* and of whole burnt offerings they had the skins, *Levit. 7. 8.* they had something of every sacrifice, *Numb. 18. 18. Deut. 18. 3.* 8. The males were to appear three times in every year before the Lord, and they were not to come empty handed, *Exod. 23. 15, 16, 17.* 9. Unto them belonged the recompences of injury, which was the restitution of the principal, and a fifth part more, besides the Ram for the atonement, *Numb. 5. 7, 8.* 10. Add to all this, that all their maintenance (except their Cities and Suburbs) were brought in unto them without any trouble or charge unto them. Now joyn the tythes, the Cities and their Suburbs, and those other constant revenues together, and the Priests and Levites, who were but about a quarter as many as one Tribe, had yet about three times the revenues of one Tribe. From all which may very safely be inferred, that the Levites under the Law received more maintenance by very neer double, for their services of the Tabernacle, then the

the Ministers of Christ here in *England* receive for their preaching the Gospel, and labour in the Word and Doctrine: which should rather be as much as theirs was at least, as Doctor *Sclater* infers, from 1 *Tim. 5. 17.* yea, more, as before is proved. Consider the whole, and then examine whether *taking away a fifth part* from Christs Ministers of his Gospel, who labour in the Word and Doctrine, *be giving them double honour* ---- ? And should not Gods Magistrates be followers and obeyers of God? should they not be as favourable to Christs Ministers, as those they judge to be none of Christs Magistrates have been to those whom they judge to be none of Christs Ministers? To save an argument: shall Christian, Protestant, godly & well-affected Magistrates come short of those, who are, or at least are judged to be Jewish, Heathenish, Popish, ungodly and malignant, in their affection, and the expressions thereof, maintenance and reverence to their Ministers? God forbid.

The forcing of poor plundred Ministers to pay fifths to the sequestred, or their wives and children, is *impolitick*. 4. *Argu.*
For,

1. It seems to me *impolitick to weaken friends, and strengthen enemies.* But forcing of poor plundred Ministers to pay fifths to delinquent and scandalous Ministers, weakens friends, and strengthens enemies to the *parliament and present Governours interest.* For those godly Ministers, who were plundred for their adhering to the Parliament, and that righteous Cause which they undertook, and have been placed in sequestred Benefices, I appeal to those in power, whether they have not proved themselves to be constant friends, though possibly they have not concurred in all things that have been done, yet still they have been and are friends to the true good old cause that was first undertaken, and will be assisting thereunto to their utmost; and therefore it cannot consist with the rules of good humane Policy, to weaken and impoverish them, by compelling them to pay fifths to their enemies,

mies, and thereby disable them to breed up their own children in such a way as they might be best serviceable to Gods Church and the Commonwealth, and to raise forces and encourage their Neighbours to defend the good old cause against domestick and forain enemies. They have been serviceable formerly, and there may be use and need of them again: and it will be too late to talk of settling and easing of them, and making satisfaction to them for their losses, when new troubles do break out; and it will be in vain to make any more promises of settling of them, and making satisfaction to them or others, if they will come in and adventure estates, and lives, and all again; seeing how courfully many of them have been dealt with, and disappointed: and who will believe mens promises made in times of trouble, who have so long and often disappointed their friends, in times of peace and prosperity, when they have had power to make good their promises made in times of extremity?

And for those that have been sequestred either for scandal or delinquency, (excepting some few) I appeal also to those in power, (who doubtlesly have eyed their actions, and spied out their ways) whether they are not enemies; yea, it is well known that their wives and children, according to their power, were very active in riding and running, and sending messengers from place to place, and raising and spreading false reports of *thousands at Hull, York, Shrewsbury, Salisbury, Wales,* and other places, risen and in arms for *their old interest*, and against the present Parliament and State-Governours; thereby encouraging their Malignant party, and discouraging and dividing the well affected; and that some of them were taken in the late troubles, and that they are exceeding joyful at any ill success this present Parliament or State-Governours at any time have had, and at preparations abroad against them. It was the prudence of the Great Parliament, when full, to make an Ordinance against payment of fifths to the wives and children of the sequestred who lived in the Kings

Quar-

Quarters, and came out to demand and receive fifths of their husbands and parents estates, as also to the children of Papists and others, (as I remember) who were bred up in Popery: by which it's clear that they thought it unfit and impolitick to maintain Malignancy and Popery, and therefore they would not maintain Malignants nor Papists. And is there not the same reason of Policy of not allowing fifths to the wives and children of those Ministers that have been sequestred, who after all the Lords appearing against them, are as Malignant as ever, and ready to undo all the good that hath been done these 17. years of reformation, and make them a Captain to go back again to *Egypt*, and make the Land a field of blood again, and cut the throats of those that have maintained them? Judge (I pray) whether in prudence such are to be maintained by fifths of honest well-affected poor plundred Ministers wages, for which they labour more abundantly then ever the other did. God knows I pity them, and wish many of them more then they have: but truly many of them that are maintained by this way of fifths, do not deserve what they have; and I am confident that some men will in time, as much repent this business of fifths, as they have already repented the Act of Oblivion. I will not be so bold, as to ask the question how well decimating of rich Delinquents, and siting of poor plundred Ministers do agree; much less how ill discharging rich Delinquents from decimation, to maintain honest Souldiers to preserve the faithful in the Land from them and their adherents constant complottings and astings, and charging poor godly well-affected Ministers with payment of fifths, to maintain scandalous and Delinquent persons, and Malignants, do agree: But leave them to them that may, if they will, *charge their enemies with tenths, and discharge their friends from fifths*: which brings me to another Branch.

2. It seems to me very *impolitick for the Parliament and their friends to use scandalous Ministers better, then the late King Charles did; and to use their own godly Ministers*
plun-

plundered for their sakes, worse then the said late King did. Now 'tis observable, that the late King in his Treaty with the Parliaments Commissioners in the Isle of Wight, took no such care of, and made no such provision for scandalous Ministers, nor their wives nor children (belike those Clergy, who were then about him, were not so scandalous as to stand for them; or if they were, the Parliaments Commissioners were so wise and honest, as not to yield unto them.) He took care indeed for those Ministers (and had he not, he had been very ungrateful and imprudent) that were sequestred for their adhering to him, in these terms, * That such Ministers as were sequestred for malignancy, (delinquency I suppose is thereby meant) and were not scandalous, might have a third part of the livings out of which they were ejected: and this as I remember was to last but until they were provided for in some other place: to which whether the Parliament yielded, they best know; of which I shall say only this, that some of those Ministers, that were sequestred for Delinquency only, and were not, are not scandalous, might do more good in the Church, (if not in or neer the places from whence they were sequestred) then many rash, ignorant, erroneous, yong Novices do, who are turned and tossed with every winde of Doctrine they read or hear, and are no way able to convince gain-sayers, of which now there are, I fear, more then ever were. But for those that have been *justly and orderly sequestred for scandal*, they being never sent of God, deserve no such favour from men, but rather to be cast out, not only from their Places, but also of the Ministry, as salt that hath lost its savour, and to be put to earn their bread by the sweat of their brows: which brings me to another Argument.

3. It seems to me impolitick to maintain idlers: for the Apostle commands, *That if any will not work, he should not eat*; 2 Thes. 3. 10. he that will not have a part in *daily labour*, should not have a part of *daily bread*, saith a reverend Divine: and saith he in the page immediately preceding,

* Mr. Prin's
Speech in
Parliament
concerning
the Kings
concessions,
p. 51, 52.
3. Edition.

Mat. 5. 13.

Mr. Green-
hill upon
Ezek. pag.
300.

ceding, 'Tis against equity and justice to live upon others, who get their living by the sweat of their brows, and eat their bread from them. Drones (saith he) that eat up the honey of the laborious Bee, we condemn, they beat them out, and sting to death: a just punishment for so unjust an act. They that will not labour, must not eat, 2 Thes. 3. 11, 12. that is, (saith Doctor Sclater upon the place) They that are able, and may, and will not labour in a lawful calling, for the supplying of their own wants, and necessities of such as depend upon their care, 1 Thes. 4. 11, 12. 1 Tim. 5. 8. For the easing of the Church and Commonwealth of unnecessary charge, 1 Tim. 5. 16. They must not eat (that is) of the common charge of the Church; that if nought else, yet hunger and necessity may drive them to labour: and yet remember, nature may not be deserted in extreme necessity; but out of that case, they Nourish Idleness, who succour the Idler. Now forcing of poor Ministers (I am loath to assume) to pay fifths to the sequestred, &c. maintains idlers: for they are able, and yet do not, yea, will not work.

But they would labour, they would preach, keep School, *Object.* &c. if they might, but they are forbidden.

And what will you maintain by such a way as fifths of *Answ.* honest mens maintenance, them, whom those in power think unfit to be employed in the work of a Minister or School-Master? Is not your practice contrary to their Policy? But to the objection: Those of them that are Learned, Orthodox, and not scandalous in their lives, I am confident that they may have free liberty to exercise their gifts, either by writing, preaching, or teaching youth in any place, where they shall be lawfully called thereunto; provided they will assure those in power and authority, that they will not act any thing prejudicial to the present Government, nor disturb the peace of the Commonwealth, nor intill nor maintain malignancy in peoples mindes and hearts, nor hinder the reformation that is begun. And if they would employ their gifts in good earnest, as those Learned (and I hope godly) Divines, Dr. *Usher*, Mr.

Mr. Lyford, Mr. Gere did, Dr. Kendal, and as some other sequestred Ministers still do, who will prohibit them? yea, who in authority will not encourage them? But many of them cry out, They are forbidden to labour, when as the truth is, they are only forbidden to disturb the peace of the Commonwealth; to act according to their old malignant, and idolatrous and superstitious ways, as formerly they did: and sure those in power had good cause to prohibit them, else I am confident, they would not have restrained them.

Object. And others have been so well bred up, and in such a way, as that they cannot labour with their hands.

Ans. What, so bred, as that they cannot work? and yet well bred? And must they therefore have fifths from godly painful Ministers? A pretty plea indeed for idleness; and may not many ——— men, plead the same? But what, I pray, are not many godly and plundred Ministers and their wives, as well bred as many sequestred Ministers and their wives are? But what though some of them are Knights, Esquires, and rich Gentlemens sons and daughters, must they therefore have fifths of poor mens maintenance? Why should not rather their rich friends maintain them, as the old established Law requires? The truth is, they were so ill bred up many of them (I do not condemn all; God knows I honour many of them, and their births and educations) that they were never able to work well in the *Lords Vineyard*, nor out of it; their main work was first to get two or three good Benefices, but for labouring in the Word and Doctrine, it was least of their care and employment. And now forsooth, because these idle drones, or rather waspes, were according to the corruption of former times presented by Patrons, and admitted by Bishops, (as bad (some of them) as themselves) to eat up the honey of two or three great hives, out of which they kept laborious Bees; therefore now they are driven out, they must still be maintained with the poor Bees honey, for which they labour hard to recruit themselves and theirs, after a long and hard

hard Winter of adversity, and breed up their young Bees, and prepare a little for themselves and theirs against the next *hard Winter*, which these *drones and waspes* gape and labour for, that they may devour all again. Pardon the comparison and think seriously of these things, & lay aside all private respects and relations, and examine whether this be not to make your selves *guilty of corrupt Patrons, Bishops, and other mens sins*; and judge whether this be good friendship to *Cesar*, to the Commonwealth, &c. thus to take from the poor laborious Bees, and give to the lazie *drones and devouring waspes*. I dispute not whether the drones have stings; but this I have observed, that they will not fight to defend the master-Bee, when the angry waspes (who, I am sure have stings) do fight against him, and his best subjects; and therefore doth he drive them out, but admit and cherish those that do labour and fight. He proceed no further in the comparison, lest I have too many waspes about mine ears.

But for all your arguments against fifts, there is example in sacred Scripture, for maintaining of sequestred Priests in time of the Law, and even out of Ministers maintenance, as we may finde in 2 King. 23. 9. *Nevertheless, the Priests of the high places came not up to the Altar of the Lord in Jerusalem; but did eat of unleavened bread among their brethren.* Here is an example of the good King *Josiah*s sequestering idolatrous Priests *ab officio*, from the Office of Priests, but not *à beneficio*, yet he allowed them to partake of the Benefice thereunto belonging: therefore there may be the like now in time of the Gospel.

To this I answer, thus:

I. I marvel that men professing the Gospel of Christ, are so industrious to search for presidents for *taking* maintenance from the Ministers of Christs Gospel, and so forward to urge, yea, compel them to the strict observance of them; and yet, when they are urged with presidents of *giving* liberal and large maintenance to Christs Ministers, will neither follow them themselves, nor press others con-

cerned to the practice of them ; no, though they be urged with precept too, as that of *Abrahams* giving tythe of all he had, and of the best of the spoils, *Gen. 14. 20.* compared with *Heb. 7. 2, 4.* and that of the believers in the Primitive times, of selling their possessions, and laying the price of them down at the Apostles feet, *Acts 4. 34, 35.* no not in the times of persecution, when the faithful Ministers and members of Christ were driven from all they had ; yea, were not some of those men that are now very zealous in urging the former president for fifths, so far from imitating those charitable Christians in the Primitive times in selling all they had, for the relief of the Saints, that, when the sad and miserable conditions of many poor plundered Ministers, and other poor distressed Christians, were made known unto them, would neither give, nor lend them so much as a fifth, no not a tenth, no not a twentieth, no not an hundredth part of their plentiful possessions for one year ? And truly, I could wish that those men that are so forward in pressing this example of King *Josiah*, would follow his good example in pulling down, and purging the land of idolatry, and in repairing the house of the Lord, and in making a Covenant before the Lord, to walk after the Lord, and to keep his Commandments, his testimonies and his statutes, with all their hearts, and with all their souls, to perform the words of his Covenant, which are written in the book of God, and in causing all under their power to stand to it, and in making all to serve the Lord their God, *2 King. 23. 3, 4, 5, &c.* For, for these things there is the same reason now, that there was then. And I could wish, that Magistrates would follow the good example of good King *Hezekiah* also, in an effectual commanding of the people under them, to give the portions of the Ministers of Christs Gospel to them, as he did the people under him, to the Priests and Levites of the Law, that they might be encouraged in the Law and Gospel of the Lord ; and that people, as soon as the Magistrates command comes abroad, would bring in the first fruits in abundance, of corn, and wine, and oyl, and honey, and

²Chron. 31

²33, 4, 5, 6.

and of all the increase of the field, and the tythes of all things abundantly, as the Israelites did at Hezekiah's command. If they would do so, the Ministers of the Gospel might be able the better to follow the good example of the Saints that have gone before them.

2. But secondly, to the objection it self, I say,

1. It doth not appear that those Priests of the Law were formally sequestred, but rather that they were *only suspended* from the execution of their Office for a time, that they might be thoroughly humbled for their idolatry, and that *Josiah* might have some tryal of them, whether their repentance was true and sincere, or but only pretended and necessitated: for none were put into their places.

2. Suppose they were sequestred, yet there is not the same reason for Committees compelling the plundered Ministers of the Gospel to allow fifth to the sequestred, and their wives and children, as there was for *Josiah's* allowing the sequestred Priests of the Law to eat of the unleavened bread among their brethren. For,

1. Those Priests which *Josiah* allowed to eat of the unleavened bread among their brethren, *professed repentance of their sins, and renounced idolatrous places and services*, as is well observed by the learned Annotators upon the place; and that they were such, may be gathered from the 20. ver. of that 2 King. 23. where we read that *Josiah* slew all the Priests of the high places, that were at Bethel, upon the altars; that is, the obstinate and impenitent: for we cannot charitably conceive that *Josiah* (that zealous and impartial King) would only kill those impenitent idolatrous Priests at Bethel, and spare those at Jerusalem, if persisting in their idolatry: But now very few of those, that yet stand sequestred for their delinquency, and for their scandalous duckings and bowing at Altars, &c. do express or profess true repentance, by renouncing of and humbling themselves for their delinquency, superstitious and idolatrous worship, and prophaness: (if any of them do, I profess, I

wish with all my heart, that our *Josiahs of England* would shew them more kindness, then *Josiah of Judah* did to those Priests he sequestred (or rather suspended) at *Jernsalem.*) But rather, have manifested upon all occasions, an *obstinate, prophane, superstitious and delinquent spirit*, of which our Superiours have had almost 14. years experience, and thereupon have of late revived an old Ordinance or Order of Parliament, and prohibited those of them, that have not manifested good affection and godliness, the execution of the Office of Ministers either in publick or in private.

2. There is a great difference between the maintenance and families of the Priests of the Law, and the Ministers of the Gospel here in *England*; for the maintenance of the Priests of the Law was *successive, and according to their families*; and not only they themselves lived upon it, but their wives and children also; not only while they lived, but also after their *decease*; yea, their *sons and brethren* succeeded them in their Office and Benefice, who possibly did *voluntarily* suffer their *Parents or brethren*, who were for a time *suspended* from the Office of Priests, to eat of the unleavened bread belonging to the Priests; and which *Josiah* only *tolerated*, but did not *command* it: which was denied to many Ministers to do to the sequestred, in times of our Wars, as was hinted before. *Vide* Ordinance against payment of fifths, made the eighth of *Sept.* 1645. pag. 726. of the Book of Orders and Ordinances.

But now it's not so with the maintenance and families of the Ministers of the Gospel here in *England*: for here the Ministers maintenance is but for his *own life*; (it were well if Ministers put into Sequestrations could say, *That theirs should last so long*) and here is no provision at all made for the Ministers wife and children (except they become poor beggars, as too many of them do, and more are like to do, if some good courses be not taken to prevent it; of which I am sure this of forcing fifths from their husbands and fathers is none) but as soon as their husbands and fathers are dead, *their maintenance ceaseth, and another* (not a son

son or brother, but) it may be a *meer stranger*, cometh and takes possession of the *whole maintenance*, and within five weeks either doth or may turn them and all theirs out of doors. Indeed if all impropriate and appropriate tythes, and all lands, houses, and privileges, which were formerly given and granted to, and for the maintenance of the Ministers of the Gospel, according to the skill and devotion of those darker times, were truly and fully restored to the true and faithful Ministers of Christ, and settled upon them for *their lives, and their sons after them, and good provision made (sure) thereout, or some other way, for their widows and fatherless children after them*; there might be possibly some colour of reason for alledging this president for fifths: but as the case now standeth, I do not see the least shew of reason of like practice, much less of Ministers put into sequestrations payment of fifths to the sequestred, or to their wives and children, unless you will say, That poor plundered Ministers of the Gospel must neglect their own families, which (as hath been shewed) is very unnatural and irreligious: both Divines and Lawyers will tell you, that *examples or presidents do not binde, except there be like reason of practice, and except like circumstances do concur*. And here now I am talking of restitution, I might speak to all impropriators, and old and young purchasers of the Lands, tythes and rights belonging to the Ministers of Christ, and given and devored to and for the upholding of Gods worship and service, speedily and fully to make restitution of what either they or their predecessors have unjustly taken or bought from them, without their free and full consent, as they desire to acquit themselves of the sin of spiritual theft or sacriledge: but for this, I refer them to that learned and conscientious Divine, Mr. *Capel*, in his tract of Usury, pag. 433, 434, 435, 436, 437, 438, 442. and what he writes of restitution of goods gotten by Usury or Oppression, is also true of goods gotten by Sacriledge; and those must be restored, even by the heirs, as well as those, as may be proved by his Arguments. If they will.

Rom 2.12.

Thou that

abhorrest i-

dols, dost

thou commit

sacriledge?

Neh. 5.11.

will not be perswaded by him, let them take the pains to reade, what Doctor *Amesius* saith of restitution, in pag. 118, 119. of his Cases of Conscience, as they are translated into English: and conscientious men should read and study their writings.

Object.

But, for all your shifting, there is an Act or Ordinance of Parliament, which enables Committees to allow, and compels Ministers to pay fifths to the sequestred, and their wives and children: and therefore Committees may lawfully allow, and compel Ministers to pay fifths to the sequestred, and to their wives and children.

Answer.

To this I say, thus:

1. That I do not shift, neither have I shifted, but have given you such rational arguments and answers, as you cannot (I think) well shift off, without incurring the guilt of wilful, obdurate (if not unjust) cavillation.

2. That there is as yet no such Act or Ordinance of Parliament, authorizing Committees to allow fifths to those Ministers, or their wives and children, who have been sequestred for scandal, that I can finde, (and I have made diligent search for it:) but this I finde, that there is an Ordinance of Parliament against payment of fifths to them, if Delinquents, or Papists, or beyond the Sea, *Sept. 8. 1645. pag. 726.*

3. That suppose there were a Law made (as you say) for fifths, yet it will not follow, that therefore Committees may lawfully allow them, and compel Ministers put into Sequestrations to pay them; no more then it follows, that because the Laws of men do allow impropriations, and selling away of Tythes and Glebe-Lands given to and for the supporting of Gods worship and service, therefore 'tis lawful to sell, and buy, and alienate, and impropriate them from the right end of their first giving and institution of them. For *that which is given unto God, is Gods own*, and 'tis not mans Law that can make *robbing of God lawful*: and let not any man think them his (saith Sir *Henry Spelman*) because mans Law hath given them to him; for *Tully* himself, the

Vide *King*
Ethel-
wolfs
grant in
Fox his
Martyrol.
pag. 137.

the greatest Lawyer of his time, confesseth, that *Stultissimum est existimare omnia iusta esse quæ sita sunt in populorum institutis aut legibus*: there is nothing more foolish then to think all just, that is contained in the Laws and Statutes of men. Experience teacheth us, that our Laws are daily accused of imperfection, often amended, expounded, repealed. Look back into times past, and we shall finde, that many of them have been *unprofitable* for the Commonwealth, many *dishonourable* to the Kingdom, and some *contrary to the word of God*, and some very *impious and intolerable*; and all propounded, debated, and concluded by Parliament: neither is this evil peculiar to our Nation; for *Isaiah* found it in his time, and declaimed against it, *Wo unto them that decree unrighteous decrees, and that write grievousness, which they have prescribed*, Isa. 10. 1. What if the Laws of men should command Idolatry, and subscription to Heresie, (as they did in Queen *Mary's* and her fathers days) and authorize you to put those Laws in execution? will you do as *Bonner, Fisher*, and many others did, act according to them? If the Laws of men give you liberty and power to do evil, as to rob, spoil, oppress, and undo the poor Ministers and members of Christ, doth it become you that profess your selves to be true Christians so to do? whom ought ye to obey, God or man? and have you not sins enough of your own, but you must needs make up the measure of your iniquities, by making your selves guilty of other mens sins? See how and what the Lord threatens the Israelites, for their keeping of the *Statutes of Omri*, and all the works of the house of *Ahab*, in Micah. 6. 16. and consider what the Prophet *Hosea* saith, in Hos. 5. 10, 11. *The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water: Ephraim is oppressed and broken in judgement, because he willingly walked after the commandment*, (i.) the commandment of *Jeroboam* and his wicked successors: and yet 'tis sad and wonderful to see how willing many men professing Christianity are, to follow, interpret, and make use

A Minister hath 100.li. per an. a lay-man hath 100.li. per an. in land: both are taxed equally, which is not equal, because the Minister is tyed to constant labour and residence, the Layman is not: if the Minister be sick or absent, he is at charge for a supply, which the other is not; and the Laymans tenant by his stock and labour may get 100. li. per an. more, for which he is not taxed.

† Vid. grant before cited, and King Ethelbad's grant in Fox his Martyr. p. 134, 137

** Vid. 1. and 15. Articles of Magna Charta in the B. of Stat.*

*Use of any Commandment, Act, Ordinance or Order against the Ministers of Christ, as appears by their frequent complying with covetous, and unjust, and malignant people, in taxing, yea, * over-taxing of Christs Ministers (for once grant that they shall be taxed, and then be sure they shall be overtaxed) though Lawyers, Artificers and Tradesmen (who gain hundreds by the year more then most Ministers) are tax-free as such, and none but Ministers are taxed for what they labour for (and they have nothing else as such) and though by the first grant of their Tythes and Lands, they were exempted from all † taxes. And of late by interpreting the late Ordinance for repairing of Highways and Bridges (contrary to the makers intention, as is believed) and as they say was conceived by Col. Mackworth, to extend to the Ministers of the Gospel, thereby making them liable to be made Surveyours, as well as Repairers of the High-ways and Bridges, or else to be finable if they refuse to leave their Studies and Books, and take the Spade and dig, or at least see that others do it (for they that were liable by that Ordinance to repair High-ways and Bridges, were also liable to be made Surveyours, and to be fined, as appears by comparing the 1. the 3. and the 5. Articles of the said Ordinance :) and though by Magna Charta * (so much stood for in the beginning of our late troubles) they are exempted from such matters, as that learned Knight hath well observed, in the second Part of his Institutes, 810. and how unwilling they are to put in execution the known and clear Laws, Statutes and Ordinances, made in behalf of Christs Ministers maintenance: and though the Law say expressly they shall give such damages, and such costs, yet will either allow none at all, or not half so much as the Law impowers and commands them to allow them: they will act beyond their power against Ministers, but not up to their power for them; they willingly follow any Commandment against, but unwillingly follow any Commandment for them. I will not take upon me to censure these things, but leave that to Papists, and Pagans and*

and Jewes, but only lament them, and bewail, and mourn for this, that Christians, yea, Protestant Christians have the face to do those things, which certainly Papists, Pagans, and Jewes would condemn. But these things by the way. To return: I say, Suppose what you would have, to wit, that there is a Law of man for *Christs Ministers* payment of fifths, to those that are not *Christs Ministers*; yet if that Law be against Gods Law, I hope you will not act therein, according to it. *A Statute* (saith Sir *Henry Spelman*, out of the *Lawyers own Books*, in pag. 20. of his *de non temporandis ecclesiis*) directly against the Law of God, is Void. If then (saith he there) *tythes be things spiritual and due, de jure divino*, as many great Clerks, Doctors, Fathers, some Councils, and that ever-honoured Judge and Oracle of the Law (the Lord *Cooke*) in the second Part of his Reports, affirm them to be, I cannot see how humane Laws should make them temporal. Besides, you know that Laws, as the Ordinance of Parliament against Blasphemy and Heresie, and those Acts for selling Forests, for payment of publicke debts of the Commonwealth, and of Papists lands, are not put in execution, but suspended and laid aside, upon some reasons, which I shall not presume to dive into: and therefore why may not you suspend the execution of such supposed Act or Ordinance for fifths, upon these grounds here alledged, until the matter in controversy be a little better considered and debated? *Secunda cogitationes sunt meliores*: Second thoughts are many times the best, or at least better then the first; and so may yours, upon the deliberate reading, unprejudiced consideration, and candid interpretation of these lines, and those of others more learned and elaborate, concerning this subject.

But the sequestred, and their wives and children are poor and in want, and there is no other way provided for their relief: therefore this of fifths must be made use of, until a better be found out, and established.

To this I might say much, but briefly thus: *Ans.*

H

i. That

1. That God loves judgement, right, but he abhors robbery for burnt-offering, *Isai. 61. 8.* The Lord loves just and equal dealings, and delights therein, and in those that practice it, *Isai. 56. 1, 2. Jer. 9. 24.* but the Lord hates any oblations whatsoever bought or brought of goods gotten by oppression or wrong, and will not accept of any service by such as practice the same. Offer to God the sacrifices of righteousness, *Psal. 4. 5.* For the righteous Lord loveth righteousness, *Psal. 11. 7.*

2. Must an unjust way be made use of until a just one be found out and established? must Gods Laws lacky after mans, till man have a minde and will to conform his Laws to Gods? must man be obeyed, and God be disobeyed? God forbid that evil should be done, that good may come thereof. And may not common beggars, thieves, and gripping Usurers, &c. plead the very same for their trades, until they can finde a better?

Rom. 3. 8.

* May not
Sine Cu-
ra's be bet-
ter this way
employed,
then given
as now to
young, and
rich, and a-
ble beneficed
men?
Hath not
Sir Robert
Sherley
done well
for them, in
giving all
his impro-
priations,
and other
Ecclesiasti-
cal Lands,
and their
arrears, to
relieve
them?

3. But why can you finde no better way to relieve the sequestred, and their wives and children, then fifths? are there not common ways of relieving the poor? and is not relief of the poor a common duty? and ought it not to be born equally of all? If it be a good work, why will not you your selves have an hand in it? And are not some of them fit for some employments to get their living by? if not, have they not rich friends? and are there not rich men enough of * their own party to relieve them? and may not their (*decima*) tenths be more justly, reasonably, and politickly this way employed, then well-affected Ministers fifths, and more willingly paid to them of their own party and confederacy? if none of these ways shall be found better, Mr. *Ley* (sometimes of *Brightwell*) who hath studied the point, will without doubt, if consulted with, discover a better way then fifths from the poor plundred Ministers of Christ.

In regard Mr. *William Wheatley*, (sometimes Minister of the Gospel at *Banbury*) was a man eminent for learning and

and piety, I have hereunto added his judgement of tythes, as I find it on the 11. chap. of *Genesis*, pag. 98, 99. where speaking of *Abraham*, and proposing his example for our imitation, he saith, That the fourth vertue in *Abraham* was religiousness, which among other things he evidenced by his paying riches of all he had to *Melchizedec*: he saith thus:

I do not think he meant only of the spoils, though that he did too; but a constant tything of all he had is meant. This tything was an acknowledgement of his subjection to *Melchizedec*, and so necessary to be performed to Christ, who is Priest for ever after that order, who must bless, and take the tythes.

Surely tything is no Levitical Ceremony, for it is not originally and primarily due to the Levitical Priesthood, but it is due to an eternal Priesthood, even that after the order of *Melchizedec*: and therefore so far as I do see, it must be eternally due; neither can any man lawfully forbear to pay them to Christ, neither can any man receive *Are sequenced Ministers such?* them in Christ's stead, but he that is Christ's officer to preach in Christ's stead, and sow his spiritual things.

Now I pray look that ye be religious as *Abraham* was; profess Religion, come to Gods house, call on his name, pay your tythes duly of all, which I know none of you all doth make Conscience of, you think that too dear a price to buy the worship of God with: but why should you not shew your selves subject to Christ, as well as *Abraham*? if you could make it manifest to be a Levitical Ceremony, you might think your selves dispensed with by Christs coming; but you cannot shew any good reason, why it should be so: and here is a good reason it was not so; for it was due to a Priest of another Order, then that of *Aaron*: wherefore shew your selves truly religious, by a conscionable setting apart to God the tythe of all you have, as *Abraham* did: for when here it is said, he tythed all, and in the Hebrews, the spoils as well as other things, it's no reason to shorten the wider place by the narrower, but to reconcile both

Both together thus, he paid tythes of all, and also of the spoils,
as well as other things.

The premises well considered upon the whole matter, it
is humbly desired, and hoped will be granted,

1. That all those Ministers which have been put into se-
questrations by authority of Parliament, or their Commit-
tees, may be settled in them respectively for their lives,
without payment of fifth parts to the sequestred, or their
wives or children.

2. That some effectual course be speedily taken, to
compel the people to pay their tythes to their respective
Ministers, duly, truly, and fully.

3. That some other more just and reasonable course be
taken to relieve sequestred Ministers, and their wives and
children, if poor, and unable to work.

2/5/03



FINIS.